

· STUDIES ·  
IN  
FOREIGN · MISSIONS ·

· FOR USE IN ·  
YOUNG · PEOPLES · SOCIETIES

No. 1.

FORERUNNERS  
OF  
MODERN  
MISSIONS.

PREPARED AND PUBLISHED  
UNDER THE AUSPICES OF THE ...  
AMERICAN BAPTIST MISSIONARY UNION.

BOSTON

· PRICE 3 CENTS ·

## INTRODUCTION.

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**W**ITHIN the past few years, since increased attention has been given to the organization of work among young people, a very marked emphasis has been placed upon the importance of increased and specific study of world-wide missions. It is one of the most auspicious signs of the times, full of promise for the future of Christ's work at home and abroad.

The Missionary Union, being in the fullest sympathy with the needs and aspirations of our young people, herewith submits a series of studies, companion to the prospectus of outline studies previously issued, which, we trust, may prove helpful and educative to those who are asking, "In what direction shall we study?"

These studies embrace thirty topics, which, if taken up once in two months in the conquest, or missionary meeting, would extend over a period of five years.

About two thirds of these studies are on the various missions of our own society, and the other third is on the missions of other societies and denominations. Through taking so broad a view of our Lord's work in the earth, it is thought that the interest felt will be fresher and more sustained than if only the familiar round of themes was suggested. A comparison of work, methods, etc., always lends interest, and awakens independent thought and reflection — so very essential if interest is to grow and become deeply rooted.

If our Young People's Societies would make the best use of these studies, they will begin to purchase or improvise maps of the missions in various countries, and to gather a small missionary library, purchasing a few volumes each year, which should be paid for by collections taken for the purpose in the society. By keeping these in circulation, and by sending for our leaflets, handbook, etc., they will soon greatly increase the average intelligence, and build up a permanent interest. Aside from the special books to which reference is made under particular heads, general reference should be had to the *Encyclopædia of Missions* (Funk & Wagnalls, N. Y.), and also to any good cyclopædia.

By the introduction of suitable Bible selections, hymns, and map exercises, any of these studies can readily be made into a concert exercise. Please send orders for these studies to the address below, or to any of the district secretaries of the union. They will be supplied at the mere cost of publishing, namely: 30 cents per dozen, or \$2.50 per hundred, postage free.

Home Department.

**American Baptist Missionary Union,**



# Forerunners of Modern Missions

BY HENRY C. MABIE, D.D.

## JOHN ELIOT.

[REFERENCES: Life of Eliot also article in *Missionary Review of the World*, July, 1893.]

John Eliot, the apostle to the North American Indians, was born in Nasing, Essex, England, in 1604 ; was educated at Cambridge, where he took his bachelor's degree in 1623. As a student, he showed a partiality for grammar and philology. Succeeding his graduation from college, he became an usher in a school near Chelmsford, under the care of the Rev. Thomas Hooker. While in the family of Mr. Hooker, he received serious religious impressions which moved him to devote himself to the work of the Christian ministry.

*Ques.* 1. What induced Eliot to emigrate to America?

*Ans.* The tyranny of Archbishop Laud, because of non-conformity. Following Hooker and sixty others in the ship "Lyon," he came to Boston in 1631.

2. Where did he first settle?

*Ans.* In Boston, where he preached for a year, and in November, 1632, he was appointed pastor of the church in Roxbury, where he continued to make his home for sixty years, until his death in 1690, at the age of eighty-six.

3. Among what Indians did Eliot also labor?



*John Eliot*

*Ans.* Among about twenty tribes within the bounds of the plantation of Massachusetts Bay.

4. How did he first gain access to the Indians?

*Ans.* Through a young man who, taken prisoner in the Pequot war of 1637, was put to service with a Dorchester planter. With his help, Eliot translated the Commandments, the Lord's Prayer, and many Scripture texts. He also thus gained such a knowledge of the language as enabled him, by 1646, to preach without an interpreter.

5. At what place was there established a settlement of Christian Indians about this time?

*Ans.* At a place called Nonantum, *i. e.*, "Rejoicing," in a lovely valley near the present town of Newton, Mass.

6. What other Christian Indian settlements were formed or fostered by Eliot?

*Ans.* Those in the towns of Natick, Neponset, Brookfield, Pawtucket, and Concord, and on Nantucket and Martha's Vineyard.

7. What was the effect of the success of Eliot's labors when reported in England?

*Ans.* It excited great interest and led to the institution of the "Society for the Propagation of the Gospel in New England," which did much to aid Eliot by sympathy and contribution of funds.

8. What noted publications in the Indian language were prepared by Eliot?

*Ans.* A catechism, the Psalms of David, the "Indian Primer," an "Indian Grammar," the "Logick Primer," a "Harmony of the Gospels," and the entire Bible in several editions. These were published at the expense of the society in England.

9. Into what language were these works rendered?

*Ans.* The Mohican, by Eliot and others then called the "Massachusetts" language.





## DAVID BRAINERD.

[REFERENCES: Memoirs of Brainerd, by Jonathan Edwards (Funk & Wagnalls, N. Y., \$1.50), also life by Jesse Paige, also the best cyclopædias.]

About two hundred years ago, John Eliot, the first great apostle to the American Indians, lay dying. His thoughts were all for the Indians he loved so well. These were among his last words: "There is a dark cloud upon the work of the Gospel among them. The Lord revive and prosper that work, and grant that it may live when I am dead." God was not unmindful of the prayer of his servant, and about twenty years after a boy was born who was destined to take up the work which Eliot laid down. That boy was David Brainerd, whose work and influence in after years was peculiarly owned of God to give world-wide impetus to missions among the heathen.

*Ques.* 1. When was Brainerd born?

*Ans.* April 20, 1718, in Haddam, Hartford, in the new colony of Connecticut.

2. What was his temperament?

*Ans.* He early suffered much from melancholy and legalistic views of life and duty. At about twenty-one years of age, however, he entered upon a brighter experience, and with some fluctuations he entered upon his life work with an all-consuming and apostolic zeal.

3. What about his educational career?

*Ans.* He was for a period a student at Yale College. Here his religious zeal flamed brightly. In a moment of moral indignation, however, in which he severely censured the want of spirituality in some members of the faculty, he fell under the displeasure of the authorities, and was expelled. His high spirit would not bend to retract the charges, and the sentence remained unrevoked. Later he lived and studied with a Rev. Mr. Mills, of Ripton, and was licensed to preach in 1742.

4. When and how did his work for the Indians originate?

*Ans.* Nov. 19, 1742, he received an invitation from the officials of the "Society for Promoting Christian Knowledge," in New York, inviting him to such service.

5. Where were his principal fields of labor?

*Ans.* At Kaunameek, among the Delawares in Northern New York, between Stockbridge and Albany, on the forks of the Delaware River, and Crossweek-sung, on the Susquehanna. Among these tribes he took long journeys, and endured great privations and hardships, which soon undermined his constitution. His devotion to the work, however, knew no bounds.

6. What did he write of his willingness for this service?

*Ans.* As indicating Brainerd's consecration, we find him writing: "Here I am, Lord, send me; send me to the ends of the earth; send me to the rough and savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself; if it be best in thy service, and to promote thy kingdom."

7. What influence did his life have on the beginning of foreign missions?

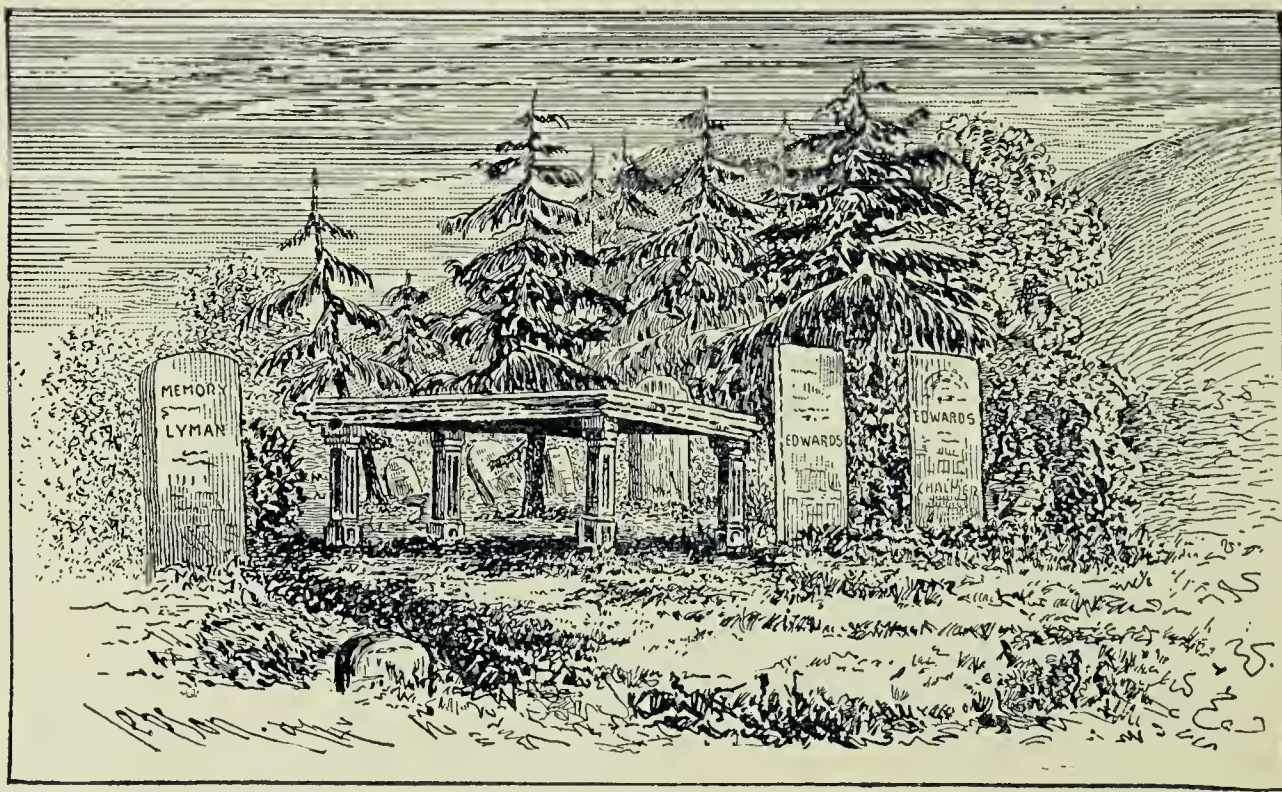
*Ans.* The reading of Brainerd's journal gave to William Carey his most permanent impulse to missionary consecration.

8. At what age did he die?

*Ans.* At thirty-eight, in the house of Jonathan Edwards, in Northampton, Mass., Oct. 9, 1747. He was buried in the same town.

9. What was one of the chief burdens of his dying prayer?

*Ans.* That the influences of the Divine Spirit might descend on ministers in a special manner. He counselled his brothers whom he desired to succeed him "to strive to obtain much of the grace of God's Spirit in the heart," significantly adding, "When ministers feel the special gracious influences of the Holy Spirit in their hearts, it wonderfully assists them to come at the consciences of men, and, as it were, to handle them whereas, without these, whatever reason or oratory we may employ, we do but make use of stumps instead of hands."



TOMB OF BRAINERD.



## BARTHOLOMEW ZIEGENBALG,

### The Light in Tranquebar.

[REFERENCES: Scenes in Southern India, Mrs. Murray Mitchell (Am. Tract Soc'y).]

In the year 1618, Roland Crape, captain of a Danish East India ship, was wrecked off Tranquebar, a small town 180 miles south of Madras in Southern India. The king of Tanjore received Crape kindly and gave him the town, and soon the Danish flag waved over the little fortress. The place shortly grew into a thriving colony. Nearly a century afterwards, stimulated by his chaplain, Dr. Lütken, Frederick IV., the Danish king, commissioned Professor Francke, of Halle, Germany, to take measures for sending missionaries to the new colony which had so providentially become one of his dependencies.

*Ques.* 1. Who was the first missionary sent out to this colony?

*Ans.* Bartholomew Ziegenbalg, born in Pullsnètz, Saxony, June 24, 1683, accompanied by Henry Plutshau. They sailed in the "Sophia Hedwig," Nov. 29, 1705.

2. How long were they on the journey?

*Ans.* 246 days.

3. How were they received?

*Ans.* Their fellow-countrymen opposed their work. The Danish East India Company sent instructions to its agents to drive them out. When Ziegenbalg pleaded his divine commission, the governor charged him with rebellion, struck him, and confined him for four months in the fortress prison. The natives, however, received the missionaries kindly. The first converts were nine native slaves.

4. What language was spoken by the people among whom they labored?

*Ans.* Tamil, a language akin to the Telugu. The missionaries became rapidly proficient in the new language. By 1719, the year of Ziegenbalg's death, he had finished the translation of the New Testament, the first in any language of India, a large part of the Old Testament, and thirty-three other works, besides preparing a dictionary of the language.

5. What other countries besides Denmark were interested in this work?

*Ans.* Germany and England. The first missionaries were Germans; funds were sent them from Germany. Great Britain took the liveliest interest in the enterprise. The Society for Promoting Christian Knowledge contributed steadily to its support. It also sent the mission a printing-press and a printer.

Ziegenbalg once visited Germany and also England, in the interests of his mission. He received generous donations from princes and prelates. The English Society for the Propagation of the Gospel also sent gifts, both of books and money, and finally assumed a large part of the responsibility of the purely missionary or preaching part of the work.

6. How long did Ziegenbalg live to personally labor in the mission?

*Ans.* Only thirteen years, dying in 1719, leaving about three hundred and fifty converts and a large body of Catichumens to mourn his loss. At the jubilee of the mission, however, in 1757, about 11,000 converts were reported.





## CHRISTIAN FREDERICK SCHWARTZ.

[REFERENCES: Scenes in Southern India, Mrs. Murray Mitchell, American Tract Society, Hurst's Indika.]

Christian Frederick Schwartz was born at Sonnenberg, Prussia, Oct. 8, 1726. While he was yet a youthful student, his saintly mother lay a-dying, but before



PORTRAIT OF SCHWARTZ.

passing away she whispered a secret to her weeping husband: "I have dedicated our youngest son to God, for such services as He shall appoint. Assure me that when he hears the Lord's call you will not discourage it." Soon after the mother's death young Schwartz went home from the University of Halle, where he had been under the spiritual influence of the "pietist" Francke, to tell his father that God had called him to a missionary life in India. The father underwent a three days' struggle in the chamber where his wife had died, and finally yielded his son

on the missionary altar, and not long afterwards that son was on his way to India.

*Ques. 1.* Where was he ordained?

*Ans.* At Copenhagen, in 1749. He shortly after went to London, from whence he sailed for India, arriving at Cuddalore the following year. He first joined the mission circle at Tranquebar, and by the end of the first year preached readily in Tamil.

2. What was his first missionary text?

*Ans.* "Nevertheless at thy word I will let down the net: and when they had done this, they enclosed a great multitude of fishes." He adds, "God has wrought in me humility and a childlike confidence in His word by this text." It became the key-note of his entire simple and devoted missionary life.

3. To what place did he remove from Tranquebar?

*Ans.* To Trichinopoly, in 1766, where he acted as chaplain to the garrison, and founded a branch of the mission.

4. What influential friendship did he gain in 1769?

*Ans.* That of the Rajah of Tanjore, who, although he never embraced Christianity, afforded him much assistance in his missionary labors, and to him committed his adopted son and successor for education,

5. How long did he labor in Trichinopoly?

*Ans.* Twelve years, after which, in 1778, he removed to Tanjore, where he spent the remaining twenty years of his life, dying on the 13th of February, 1798, in the seventy-second year of his age, after forty-seven years of actual service.

6. How successful was he?

*Ans.* His success in winning converts exceeded that of any other Protestant missionary in India. He baptized over 2,000 persons, including many persons of high caste.

7. What two striking monuments of Schwartz were erected, and are still to be seen in India?

*Ans.* That erected in Tanjore by the native rajah Sarfoji, executed by Flaxman, in which the rajah is represented as grasping the hand of the dying missionary, his "father and friend," as he always called him, and receiving a benediction; and that by Bacon, placed by the East India Company in the fort church at Madras. (See allusion by high caste Hindu, in address made to Dr. Mabie while in India, "Brightest Asia," p. 161.) When Rajah Sarfoji wrote to the society which supported Schwartz, ordering the monument, he closed his letter with the words, "O gentlemen, that you were but able to send missionaries here who should remember the departed Schwartz!"

8. Give an instance of his marked influence with the natives of India.

*Ans.* When the English Madras government wished to send an embassy to the greatest native warrior of India, Hyder Ali, the chieftain, said, "Let them send the Christian Schwartz; he will not deceive me."

9. Give a description of this great missionary.

*Ans.* "Picture to yourself a well-grown man, above middle height, holding himself naturally, yet erect, of rather dark, yet healthy complexion, with black curly hair, and a powerful, manly glance, expressing unaffected modesty, uprightness, and benevolence, and then you have an idea of the impression the first sight of Schwartz makes on a stranger. A plateful of rice, with some vegetable curry, formed the daily meal to which he sat down with a cheerful countenance, and a piece of native cloth, dyed black, formed the material for his dress for a year. Thus, raised above all earthly cares, his whole attention is turned towards spreading the gospel."

SIR WILLIAM CHAMBERS.





## COUNT ZINZENDORF.

[REFERENCES. History of the Moravians.]

Nicholas Ludwig, Count of Zinzendorf Pottendorf, was descended from an ancient family of Lower Austria, and born on the 26th of May, 1700, at Dresden in Germany. He was reared in pietest circles. Spener of Halle was his godfather, and he was educated under the charge of his pious and gifted grandmother, Cathrine von Gersdorf, whose spiritual impress upon him in earliest childhood was all-controlling. At four years of age, he made the covenant with Christ, "Be thou mine, dear Saviour, and I will be thine." His famous saying, "I have one passion, and that is He, He alone," was the keynote of his whole life. He testifies to an experience from childhood of a fire in his bones to preach the eternal divinity of Jesus.

*Ques.* 1. Under what influential teacher did he come at ten years of age?

*Ans.* Francke of Halle, who still further impressed him with spiritual views of life.

2. What organizing tendencies did he early exhibit?

*Ans.* He gathered about him some sympathetic fellow-students for social devotions, and he even formed an order called "The Order of the Grain of Mustard Seed." The badge was a gold ring, engraved with the words, "None of us liveth unto himself."

3. What estate did he buy, and for what purpose?

*Ans.* The estate of Berthelsdorf, in order to spend his life on behalf of a pious tenantry.

4. What means did he employ to awaken a new life within the Lutheran Church?

*Ans.* Preaching, book distribution, and practical benevolence. To this end he associated three other brethren with him, Rothe, Schäffer, and Francis von Watteville, who were called the "band of four brothers," who zealously toured through the country seeking to awaken a revival of religion. In all this he was zealously sustained by his wife Erdmuthy.

5. What providential opportunity occurred whereby he found his great life work?

*Ans.* Christian David, a carpenter preacher of remarkable fervor, induced him to afford an asylum to a number of persecuted, wandering Christians of Bohemia or Moravia, whereupon Zinzendorf's thought of a free association of Christian brethren took practical shape, and he built the village of Herrnhut

on a corner of his estate in Berthelsdorf in the year 1722. Zinzendorf devoted himself to the new community, at first by no means homogeneous. At length, in 1727, the new organization became reduced to order and discipline, and there sprang up one of the most remarkable missionary organizations of modern times.

6. How widely did Zinzendorf travel in the interests of the new society?

*Ans.* He visited nearly all parts of Northern Europe; in 1741-42 he visited America, and in 1750, England.

7. How widely did he assist missionary colonies to settle?

*Ans.* In the West Indies, in Greenland, on the northern shores of the Baltic, among the slaves of North Carolina, in Surinam, in South America, in Travancore, in the East Indies, among the Copts of Egypt, and on the west coast of South Africa. For the various expeditions involved, the Herrnhut Colony being very poor in all but faith, the expenses were almost exclusively born by Zinzendorf.

8. When did he die?

*Ans.* May 9, 1760, leaving John de Watteville, his son-in-law, to take his place in the Moravian Community.

